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ABSTRACT

Presuming that rhetorical discourse comes into existence as a response to a situation in the same sense that an answer comes into existence in response to a question, or a solution in response to a problem, then Mexico is fertile ground for rhetoric and the study of rhetoric. Mexico is a country under fire. Economic and political problems threaten the security and peace of the Mexican nation. The exigencies mirror an obviously rhetorical situation. Mexican rhetoric has Indian, Spanish, technological, and Anglo influences that are as apparent in the streets as they are in the histories and curricula. In addition, all of the rhetoric is in response to the exigencies the people of Mexico face. Official Mexican rhetoric is made up of those addresses that move through the channels and processes of power. Presidential, radio, television, newspaper, and magazine addresses are formal forms. There is also a street rhetoric comprised of unofficial drawings on public walls, rumor, and rock and roll. The rhetorical practices of Mexico warrant further examination, and can be portrayed by focusing on any number of examples of official and street rhetoric. (HOD)

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MEXICAN RHETORIC:

Exigency and Background

--A Sketch--

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MEXICAN RHETORIC

Exigency and Background

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Abstract

Beginning with the notion that exigencies prompt rhetoric, this article examines those Mexican political and economic exigencies that would seem to demand rhetorical response. This work then examines the background of Mexican rhetoric; the influences and practices that might underlie Mexican response to an exigent situation. The report is meant as a sketch; is not so much a rhetorical study as a study of rhetorical potential.

MEXICAN RHETORIC:

Exigency and Background

--A Sketch--

In 1979, President Carter of the United States and President Lopez Portillo of Mexico met to negotiate the price of Mexican oil. The negotiations were not entirely pleasant and the tensions of the Mexican situation, in the words of one observer, "prompted Lopez Portillo to administer a tongue lashing to United States President Jimmy Carter."[1] The tensions underlying the Mexican situation were not resolved by tongue lashing; indeed, if anything, the situation in Mexico is eroding. The exigent situation of Mexico is the primary focus of this report.

Mexican rhetoric is the secondary focus of this work, a focus that stems from the presumption that rhetoric is an interface between problems and solutions. The presumption is akin to Ptahhotpe's, voiced 4,500 years ago, that with the right words the "troubles shall be driven away from the people."[2] Ptahhotpe presumed that rhetoric addresses problems and produces solutions. The presumption has recent currency in the work of Lloyd Bitzer who presumes that "rhetorical discourse comes into existence as a response to situation in the same sense that an answer comes into existence in response to a question, or a solution in response to a problem. . . ."[3] If the basic presumption is correct, if problems prompt rhetoric, then Mexico is fertile ground for rhetoric and the study of rhetoric.

After examining the exigent situation of Mexico, this report turns to the influences and practices that might underlie Mexican response to an

exigent situation. As the foci indicate, this report addresses the rhetorical milieu but not the rhetoric of Mexico. This report is meant as a sketch, it is not so much a rhetorical study as a study of rhetorical potential.

EXIGENCIES

There is a kind of manifest destiny that links Anglo and Latin America. That destiny is guided by emotional ties as well as geographic proximity and mutual economic interests. For example, when John F. Kennedy was assassinated, the Mexican people went into a long and genuine mourning with their neighbors to the North.

Currently, Mexico and the United States are related by virtue of shared problems. Mexico is a country under fire. Economic and political problems threaten the security and peace of the Mexican nation. The exigencies mirror an obviously rhetorical situation.

Economic Crises

The economic situation of Mexico is dominated by debt, poverty, and migration. Oil and the speculation upon that oil have led Mexico to a debt that denies short-term economic and social development. The debt situation fuels an already dire economic and social poverty. Massive migration within, to, and from Mexico adds to the economic problems faced by that country.

To understand the debt situation of Mexico, it is first necessary to understand the story of Mexican oil. In the early 1970s, vast new reserves of oil were found in Mexico. Today, Mexico ranks fourth in known petroleum

reserves and in petroleum production. Between 1979 and 1982, Mexico went from $4 billion to over $16 billion in oil revenues.[4] The figures suggest enormous wealth, but by the early 1980s, the promise of oil had soured.

The oil revenues prompted vast spending to create an oil industry capable of pumping and processing the oil resource. Foreign interests were only too willing to lend money to Mexico for industrial development. The debt grew at an alarming pace. Between 1970 and 1982, the debt moved from $6 billion to $85 billion.[5] In the early 1980s, Mexico's ability to pay on its debt became suspect.

Debt is a significant feature of Mexico's current economic situation, and is particularly important because of the underlying poverty of Mexico. Anyone who has travelled in Mexico has seen the poverty: the children in rags, the makeshift abodes, the beggars. The poverty of Mexico can also be seen in current economic indices, particularly those for inflation, food imports, and wages. Mexican inflation, at 17 per cent in 1978, was at 99 per cent in 1982.[6] In 1980, the cost of food purchases from the United States reached $2 billion.[7] Inflation and food imports are signs of increasing poverty. Real wages further reflect that increase. With the exception of 1981, real wages have declined every year since 1976.[8]

The economic features of Mexico demonstrate poverty. Social features, particularly education, further reflect Mexico's poverty. According to one source, in 1975, 70 per cent of the male population had not finished four years of primary education.[9] According to another source, Mexico currently spends less than 5 per cent of its national income on education.[10] In Mexico, education is an impoverished institution.

Mexico faces a third economic problem of considerable magnitude: migration. Migration within, to, and from Mexico has become a major economic problem.

In his work, The Other Mexico, Octavio Paz speaks of urban nomads, "the enormous numbers of rural peasants who have emigrated to the cities, where they live on the margin of society, barely able to subsist."[11] Personal observation suggests that the number of nomads is increasing.

In a recent six-week trip to uadalajara and Mexico City, it was clear that the populations of both cities have exceeded the services of those cities. Increasingly, the urban centers have become enclaves of wealth surrounded by legions of poor. Driven from the rural areas by the lack of a meaningful wage, the rural poor are inundating Mexican cities. Transportation, schools, and other federally-supported institutions are heavily stretched. The subway in Mexico City, for example, is now segregated between men's and women's cars because the overload makes riding the Metro, one of the finest in the world, a dangerous occupation. The public bus systems reflect the same overcrowding and lack of support: people hanging off the sides of overloaded buses or waiting in long lines. The migration within Mexico is seriously threatening urban services.

Migration into Mexico is also a serious economic problem to the country. The warring in Central America has resulted in an estimated 500,000 refugees in Mexico.[12] How does a debt-ridden and impoverished country absorb a half-million new and impoverished citizens? Like the migration to the cities of Mexico, the migration into the country of Mexico enlarges the country's economic problems.

Migration from Mexico to the United States further enhances the exigent economic situation faced by Mexico. Until the 1970s, migration from Mexico to the United States was a positive feature of the Mexican economy. Migration reduced population pressures, and the migrating workers returned much of their incomes to their native land, but the situation has changed. In the words of Marvin Alisky,

> since the late 1960's there has been a higher incidence of permanent settlement in the United States by illegal Mexican aliens and longer periods of working, the increase being gradual but steady. Those Mexican migrants who settle permanently in the United States often send for their families and therefore stop repatriating part of their earnings.

Alisky also points out that many of the new migrants from Mexico are not uneducated field workers; they are increasingly urban and educated. The migration from Mexico is a two-fold loss; a loss of returned income and a loss of skilled and semi-skilled labor.

Migration within, to, and from Mexico are creations and creators of economic stress. Like debt and poverty, migration into Mexico reflects an erroding economic situation. The political situation is equally volatile.

Political Crises

The political problems most prominent in Mexico are the threat of political change and corruption. Domestic protests and foreign interests are also major political problems in Mexico.

Since 1929, one party has dominated Mexican politics. It has had various names, but since 1946, it has been called the "Institutional Revolutionary Party," otherwise known as the PRI. The redeeming feature of the one-party system is that it effectively halted the series of bloody coups that made up the Mexican Revolution. After 50 years of effective rules, however, the one-party system is faltering; the PRI is beginning to face political opposition.

There has always been some opposition to the PRI, but it has been ritual opposition. For example, more than 20 years ago, this observer was present in a small Mexican pueblo during a political campaign. PAN, the party of ritual opposition, had painted its slogans on the rocks, as had the supporters of the PRI. The PRI had sound trucks moving up and down the streets, and so did PAN. It was very colorful, noisy, and theatrical. There were no doubts about the winner; the PRI always won.

The political situation has changed. PAN has been winning mayoral offices in important states,[14] and Mexico is showing signs of moving from a one-party to a two-party political system. The change is a source of political stress in contemporary Mexico.

Corruption is another and perhaps more important source of political stress in Mexico. For several years now, reports of political corruption in Mexico have been filtering into the United States. Jack Anderson, examining evidence from 1970 to the early 1980s, estimates that Luis Echeverria (president from 1970-1976) may have obtained as much as $1 billion in public office; Portillio (president from 1976-1981) may have made $3 billion while in office, and Jorge Diaz Serrano (head of Pemex, the state-

owned oil monopoly) may have made $4 billion while in public office.[15] Anderson's findings concerning political corruption in Mexico have not been unique.

Juan M. Vasquez, in the September 11, 1983, issue of the Los Angeles Times revealed further corruption with the Camacho/Hernandez affair. Salvador Barragan Camacho (member of the Mexican Senate) accused Hector Garcia Hernandez (Pemex's director of Education and Social Welfare) of stealing $6.5 million from the union. Garcia then accused Barragan of stealing a possible $1 billion from the union. Garcia later disappeared, then turned up in Texas, from whence he was reportedly abducted and removed to Mexico to face questioning.[16] The stories make delightful reading but for the consequences. The monies mentioned by Anderson and Vasquez--over $9 billion--taken between the early 1970s and early 1980s, equaled the total oil revenues of Mexico for 1980; those billions would have cleared Mexico's debt in 1970. Nine billion dollars is a significant loss in any country.

The money lost to political corruption in Mexico contributes to political change and domestic protest. The PRI, the party in power during the $9 billion scandal, is facing increased hostility from the Mexican public. That hostility is apparent in numerous public protests.

In 1983, 60,000 teachers marched in protest in Mexico City with one sign proclaiming that "The Government of Thieves Left the People Without Money."[17] In 1984, in Nuevo Laredo, approximately 10,000 people marched to protest deteriorating economic conditions.[18] In April of 1984, 20,000 people demonstrated in the zocalo of Mexico City.[19] Public protest is beginning to accompany the political instability and corruption of Mexican

politics.

Mexico's political problems do not stop at the border. Edmundo Desnoes, Cuban novelist and social critic, argued that the U.S. sees east/west division in Latin America, while Latin America sees north/south division.[20] The first half of his statement is validated with Richard Nixon's comment that Mexico is the Soviets' "big enchilada."[21] The belief that Mexico is a Communist target, and the east/west battles currently waged in Central America, add to Mexico's political problems. Mexico, through the Contador alliance, has attempted a north/south resolution of Latin/Anglo differences but continually faces east/west political tensions.

Foreign political interests, as well as domestic political instability, corruption, and protests, make Mexico a politically exigent country. As Paz notes, "it is not worth asking whether or not there will be great political battles in Mexico but rather whether they will be public or clandestine, pacific or violent."[21]

The debt, poverty, and migrations of Mexico exert economic pressures. Political change, political corruption and foreign political influences exert political pressures on the Mexican nation. The economic and political exigencies facing Mexico are clear. While exigent, however, the situation is not hopeless.

There are many circumstances that temper Mexican exigencies and suggest rhetoric as a viable alternative. Economic exigencies are mitigated by subsidized food and transportation, long-term oil revenues, and a new gold find in the state of Jalisco. Political exigencies are tempered by a

party system based on the desire to avoid revolutionary bloodshed and by the fact that de la Madrid controls one of the biggest armies in Latin America. The situation in Mexico is exigent, but not hopeless. As of this writing, the Mexican situation seems amenable to persuasion, seems rhetorical in nature.

BACKGROUNDS

The economic and political exigencies facing Mexico invite rhetorical response and study. This sketch examines the influences and general practices of Mexican rhetoric as a beginning step in understanding that rhetoric.

Influences

Rhetoric in Mexico began with the indigenous population. According to Michael C. Meyer and William L. Sherman, in The Course of Mexican History, Aztec oratory was taught "in a vigorous intellectual regimen. . . ."[23] Meyer and Sherman further note that rhetoric was part of the curriculum taught by the Spanish missionaries to the Aztec nobles.[24] Lesley Byrd Simpson, in Many Mexicos, reports that rhetoric was one of the seven pillars of learning at the founding of the University of Mexico in 1553.[25] Indigenous and Spanish rhetorics have deep roots in Mexico.

The dominant language of Mexico is Spanish, but it is impossible to visit a pueblo in Mexico without noting the Indian influence in the language. The Spanish influence, with its European roots, may enable Anglo-Americans to some understanding of Mexican rhetoric. But until the functions, forms and styles of indigenous rhetoric have been systematically studied, the nature of Mexican rhetoric must remain enigmatic.

Tracing the classic Indian and Spanish influences upon Mexican Rhetoric is one avenue for exploring Mexican Rhetoric. Understanding the contemporary technological and Anglo influences upon Mexican Rhetoric is another possible avenue of understanding.

Communication, particularly in radio and television, has a long history in Mexico.[26] Current technological interest is mirrored by the Plan of Study for the School of Communication Sciences at the Autonomous University of Guadalajara. The four-year Plan of Study is open to students who have completed their "bachillerate," the rough equivalent of junior college in the United States, and takes the student to a Bachillors degree. The following breakdown of the plan demonstrates a clear technological thrust.

PLAN DE ESTUDIOS[27]

Emphasis	No. of Courses	Title(s)	(Semester)
Communication	26	Investigative Writing	1
		Method	2 & 3
		Theories of Communication and Information	4
		Introduction to Linguistics	4
		Development, Form and Structure in Public Communication	4 & 5
		Types of Informative Periodicals	4
		Theories of Public Communication	5
		Interpretive Journalism	5
		Techniques of Information in Movies	6
		Techniques of Information in Radio and Television	6
		Psychology of Public Communication	6
		Opinion Periodicals	6
		Information Agencies	7
		Journalism History (Mexico)	7
		Methods & Techniques of Investigation in Public Communication	7 & 8
		Press Offices	7
		Techniques of Information for for Television	7 & 8
		Advertising and Propaganda	7
		Science Reporting	8
		Opposition Press	8
		Public Relations	8
		The Organization of Newspapers and Magazines	8
General Emphases	24		
Sociology	10	Social Theory	1 - 3
		The Social Formation of Mexico	1 - 3
		Social Psychology	4
		Language and Society	5
		Sociology and Public Communication	5
		Public Opinion	6
Humanities	14	Reaffirmation of Humanism	1 - 8
		Social and Economic History of the World	1 - 3
		Political Economics	1 - 3
Professional Experience	8	Professional Practice	1 - 8
Foreign Language	7	English	1 - 6
		English	4

The Plan of Study for the School of Communication Sciences at the Autonomous University of Guadalajara manifests technical emphasis on the courses focusing on electronic media. Twelve of the twenty-six communication courses required involve communication technology. The eight semesters of required professional practice further accentuate the technological emphasis in the Communication program.

Anglo communication is a fourth significant influence upon Mexican Communication. Anglo influence became particularly observable in post WWII Mexico:

> Quick lunches and the coffee break (kofi breik) replaced heavy noon meals and afternoon siestas. Christmas was commercialized to the extent of Mexican children sitting on Santa's knee at Mexico City's Sears, Roebuck; beer supplanted pulque as the favorite alcoholic drink of the lower classes, while scotch whisky took the place of cognac among the middle and upper classes.[28]

Much of the post-war influence has remained, as a word here and there, as a way of stating an idiom, as a way of thinking. Anglo influences can be noted in the seven semesters of English required in the communication program at Guadalajara.

The Anglo influence upon Mexican communication has not gone without observation and criticism. Octavio Paz, for example, speaks of "the foolishness of North American television programs with the Spanish dubbed in by

persons who know neither Englsh nor Spanish, the daily dishonoring of the language on loudspeakers and the radio, the loathsome vulgarities of advertising. . . ."[29] Paz is an outspoken critic of Anglo influence. He does not object to all Anglo influences, but he advises his reader to look at what is happening in the United States and Western Europe:

> the destruction of the ecological balance, the contamination of lungs and of spirits, the psychic damage to the young, the abandoning of the elderly, the erosion of the sensibilities, the corruption of the imagination, the debasement of sex, the accumulation of wastes, the explosions of ha' ed. Faced as we are by all this, how can we not turn away and seek another mode of development.[30]

Paz' comments are reflections of a long history of Anglo influence upon Mexico. There is Anglo influence in Mexico but it is suspect. That influence can be seen in history and criticism. As will be noted shortly, Anglo influence is also apparent in the practice of Mexican communication.

Indian, Spanish, technological, and Anglo influences are apparent in Mexican communications. Mexico is very cosmopolitan, reflecting a broad range of cultures. The French occupation, the German and Russion refugees of the 40's, the current Japanese investment and advertising blitz, and Central and South American refugees are contributors to the cosmopolitan nature of Mexico and Mexican communications.

Mexican rhetoric has Indian, Spanish, technological, and Anglo influ-

ences; Mexican rhetoric is cosmopolitan. As the subsequent observations reveal, those influences are as apparent in the streets of Mexico as they are in the histories and curricula of Mexico.

Rhetorical Practice in Mexico

Personal experience leads to the observation of two principle forms of rhetoric in Mexico: official and street. Official rhetoric in Mexico is made up of those addresses that move through the channels and processes of power. Presidential, radio, television, newspaper, and magazine addresses are formal forms of Mexican rhetoric. The subsidized art of Diego Rivera is another example of official rhetoric. The street rhetoric of Mexico is represented by unofficial drawings on public walls; for example, the crude, but clear, anti-American murals on the back walls of Tlaquepaque. Rumor is another form of street rhetoric. Sometimes official and street rhetoric blend, as in the example of rock and roll: Radio is an official voice in Mexico, but one form of radio programming, rock and roll, represents a street rhetoric. In portraying the rhetorical practices of Mexico, this sketch focuses on examples of official and street rhetoric.

The exigences facing Mexico clearly demand official response: the Rhetoric of de la Madrid is a natural focus of study. Miguel de la Madrid Hurtada is the president of Mexico for this Sexino, this six-year term of office. His term, should he make it, will run until 1988.

Miguel de la Madrid is at the center stage of Mexican politics; he is a man of destiny. He was a Minister of Planning and Budget under Portillo, but has managed to avoid any direct link with the scandal of that administration. While avoiding any direct link to the scandals of the Portillo

administration, he does inherit the economic and political exigencies faced by Portillo and the PRI. In the words of one observer, "When President Miguel de la Madrid Hurtado assumed office on December 1, 1982, he inherited a heavily mortgaged and deeply depressed economy teetering on the brink of bankruptcy."[31] It is clear that the current problems in Mexico, as another observer notes, "provide the possibility of fundamental challenges to a stable polity during the presidency of Miguel de la Madrid."[32] Miguel de la Madrid, at this moment, may be the most important rhetor in Mexico.

President Madrid has been steadily addressing the economic and political issues of Mexico. In his campaign for the presidency he waged a verbal war against corruption in political office. After election, he called for "moral renovation" as a goal of his political tenure.[33] From the time of taking office in July, 1982, President Madrid has continued to address the exigencies of Mexico.

On December 1, 1982, de la Madrid delivered his first State of the Nation address. A key portion of that address dealt with the economic poverty discussed earlier in this report. In his December address, Madrid outlined the decentralization of education and other steps designed to improve an impoverished educational system. On May 30, 1983, de la Madrid presented his National Development Plan for the years of 1983 through 1988. The plan ran over four hundred pages and detailed four pledges: (1) to conserve democratic institutions, (2) to overcome economic crises, (3) to regain a capacity for growth, and (4) to begin qualitative changes in the country's economic, political and social structures.[34] President Madrid is

clearly addressing the economic and political woes of Mexico.

President Madrid is in a position to both speak to and change the political and economic situation of Mexico. Unlike his American counterpart, the Mexican president can operate in a free and kingly fashion. As Paz has pointed out, "the Spanish viceroys and the Mexican presidents are the successors of the Aztec rulers."[35] But does Madrid have the right words? Can Madrid, with his words, make the troubles leave the people? What are the persuasive strategies being used by de la Madrid? What are his arguments? What influences are apparent in his rhetoric? Is his message organized? Are his words constraining and molding the public opinion of Mexico?

Only time and subsequent study can answer the posed questions. The exigencies of Mexico are clear. The addresses of Madrid evidence official response to those exigencies. Official response goes beyond the words of the president and Mexican Rhetoric might be further understood with closer scrutiny of other official forms of Mexican Rhetoric.

PAN, the ritual opposition party, has moved beyond ritual and has been winning political seats from the PRI: who speaks for PAN? How does PAN rhetoric differ from PRI rhetoric? Critics, too, might be examined as part of the rhetorical situation of Mexico: Octavio Paz, an acclaimed social critic, might be viewed as an institutional rhetor, a member of the loyal opposition. Art, too, might be viewed as an official form of Mexican rhetoric;[36] how does currently subsidized art suit the rhetorical needs of Madrid? of the PRI?

The president, the opposition party, critics, and art might all be

examined as official forms of Mexican Rhetoric. The rhetoric of the street might also be a valuable focus of study. At the moment such focus draws attention to three street rhetorics: protests (discussed earlier), rumor, and rock and roll.

Rumor has always been a part of Mexico. Meyer and Sherman point out that in colonial Mexico, communication was "for the general populace, mainly rumor, gossip, and the information brought by travelers."[38] Rumor is still a basic staple of Mexican communications.

One of the most curious rumors circulating through Mexico is that many men are maintaining multiple family units. The situation is described as follows. Many Mexican politicians, businessmen, and professionals (those who can afford it) are maintaining several families. The main family is bound by a formal church wedding. The second family, generally in another town, is bound by the threat of exposure and children. With enough resources a man might have three or four families. The families may know of each other but do not publicly discuss the situation.

Three women university teachers questioned about the phenomena of multiple family units acknowledged its existence. They suggested that it existed because the women were too poor and uneducated to extract themselves from such casual ownership. They also suggested the phenomenon of multiple marriages was not all bad; after all, it might be better for a woman to have a family with a part-time but wealthy man than with a full-time but poor man. Further, while perhaps as poor as ever, the Mexican women of multiple marriages may have a freedom not found in traditional Mexican family life. The man's presence in the home is not as steady as it

once was; the women are more independent and the children less supervised.

If the rumors are true, then change is occurring in upper class interpersonal Mexican affairs. Those changes might be viewed as the stuff of exigency from the standpoint of Mexican tradition. Those changes would definitely produce an exigent situation if taken as models of interpersonal relationships--the economy would be severely stressed.

The rumors bespeak a potentially exigent situation. The rumors may also be a response to the situation--a form of public debate on an issue of moral import. Rumor could be a valuable focus of rhetorical study.

Rumor is one form of street rhetoric in Mexico. Rock and roll is another street rhetoric in Mexico; a rhetoric that clearly reflects technological and Anglo influences. It is common in the streets of Mexico to see teenagers with radio cassette players singing along to current rock hits. A recent experience in Tlaquepaque reveals the strong presence of rock and roll in Mexico.

Tlaquepaque used to be a small pueblo outside Guadalajara. Today it is a suburb of Guadalajara and reflects the influences as well as the growth of Mexico. The name of the town bespeaks an Indian heritage, and the church and central buildings reveal Spanish roots. Rock and roll in Tlapuepaque illustrates technological and Anglo influences.

Tlaquepaque is known, in part, by its fiestas. The fiesta of July, 1984, entailed what all good fiestas should have: rides and games for the children, cockfights for the men, and dancing and markets for everyone. Of all the competing stimuli, the most arresting was the rock and roll, which could be heard from several blocks away.

There were three tented areas for "heavy metal" rock and roll. It took an act of courage to move into the intensity and volume of the music and there was a genuine risk of getting hurt in the ill-lit and hectic interior. Examination of each tent revealed the absence of the elderly and behaviors not commonly seen in the zocalo. Rock and roll may be a wall in Mexican culture between adults and the young. Traditional fiestas involve everyone in reasonable proximity. As in the zocalos, the city squares, the young are observed and monitored by their elders. There were no elders in the rock and roll tents.

The most prominent effect of rock and roll seems to be a new freedom for the young. A second effect is the increased acquisition of English. ven though the listeners of rock and roll may not fully understand the lyrics, pronunication and words are working their way into Mexican culture. Mick Jagger and the Beatles are as well known in Mexico as Los Tres Panchos. The names of rock groups and phrases from rock songs are written on walls throughout Mexico.

Rock and roll in Mexico has a clear rhetorical potential. To its Mexican listeners rock and roll could be a response to an exigency (such as disintegration of family unity through migration and changing values); rock and roll could be a means of escaping solitude.

Rock and roll at Tlaquepaque illustrates various influences. Like rumor, rock and roll is a common form of street rhetoric. There are many forms of street rhetoric just as there are many forms of official rhetoric in Mexico.

The practices and influences of Mexican rhetoric go beyond what can be

expressed in one brief report but the potential is clear. The exigencies and backgrounds featured in this sketch reveal a fertile rhetorical mileau, one that invites and warrants further examination.

ENDNOTES

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[2] "The Maxims of Ptahhotpe," The Literature of Ancient Egypt (London: Yale University Press, 1973), p. 160.

[3] "The Rhetorical Situation," Philosophy and Rhetoric (January 1968), 5.

[4] See James H. Street, "Mexico's Development Dilemma," Current History (Dec. 1983), p. 411.

[5] Ibid.

[6] Street, p. 413.

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[8] Sanderson, p. 403.

[9] Street, p. 413.

[10] Giorgio Perissinotto, "Educational Reform in Mexico," Current History (Dec. 1983), p. 437.

[11] Paz, p. 119.

[12] Bruce Michael Bagley, "Mexican Foreign Policy: The Decline of a Regional Power?" Current History (Dec. 1983), p. 409.

[13] Marvin Alisky, "Migration and Unemployment in Mexico," Current History (Dec. 1983), p. 431.

[14] See Sanderson, p. 404.

[15] Jack Anderson, "Great Thievery is Business as Usual in Mexican Politics," Las Vegas Review Journal (Monday, May 14, 1984), p. 7B.

[16] Juan M. Vasquez, "Mexico Scandals Break with Past," Los Angeles Times (September 11, 1983), p. 31.

[17] Perissinotto, p. 426.

[18] Tom Tiede, "With a disastrous economy, is a coup possible in Mexico?" Las Vegas Review Journal (Tuesday, April 24, 1984), p. 9B.

[19] Camille Grosdidier, "Mexico finds it can't keep up with peasants' demands for land," Christian Science Monitor (Wednesday, May 16, 1984), p. 7.

[20] Edmundo Desnoes, "U.S. Policy in the Caribbean and Central America," a public lecture delivered November 16, 1983 at the University of Nevada, Las Vegas.

[21] Real Peace (Boston: Little, Brown and Company, 1984), 80.

[22] Paz, p. 53.

[23] Michael C. Meyer and William L. Sherman, The Course of Mexican History (New York: Oxford University Press, 1979), 76.

[24] Ibid., p. 222.

[25] Lesley Byrd Simpson, Many Mexicos, 4th ed. (Berkeley: University of California Press, 1967), p. 177.

[25] See the following for the history and development of technology in Mexican Communication Systems: Alvin Alisky, "Growth of Newspapers in Mexico's Provinces," Journalism Quarterly (Winter, 1960), 75-82; Marvin Alisky, "Radio's Role in Mexico," Journalism Quarterly (Winter, 1954), 66-72; Walter B. Emery, "Broadcasting in Mexico," Journal of Broadcasting (Summer, 1964), 257-274; Erling H. Erlandson, "The Press in Mexico: Past, Present and Future," Journalism Quarterly (Spring, 1964), 232-236; Dennis Lowry, "Broadcasting's Expanding Social Role in Mexico," Journalism Quarterly (Summer, 1969), 332-336; Dennis Lowry, "Radio, TV and Literacy in Mexico," Journal of Broadcasting (Spring, 1970), 239-244.

[27] Translation and arrangement by author.

[28] Meyer and Sherman, p. 687.

[29] Paz, p. 48.

[30] Paz, p. 47.

[31] Bagley, p. 406.

[32] Sanderson, p. 401.

[33] Street, p. 414.

[34] Ibid., p. 434.

[35] Paz, p. 85.

[36] For a rhetorical view of Mexican art see Robert L. Scott, "Diego Rivera at Rockefeller Center: Fresco Painting and Rhetoric," Western Journal of Speech Communication (Spring, 1977), pp. 70-82. Also see John Barna, "A Review of 'The Solitude of Latin America'," in Conference in Rhetorical Criticism (Hayward: Department of Communication and Theater, California State University, Hayward, 1983), 9-13.

[37] Meyer and Sherman, p. 229.